

CHURCH AND STATE

A MONTHLY REVIEW



VOL. 6, NO. 11

DECEMBER 1953

ARCHER TO KEYNOTE 6TH NATIONAL CONFERENCE; HOSPITAL DIRECTOR, EX-PRIEST, ALSO TO TALK

Drawing on six years of practical experience as executive director of POAU, Glenn L. Archer will deliver the principal address at the Constitution Hall session of POAU's Sixth National Conference on Church and State, Thursday evening, January 21, 1954. (See page 7 for program details and registration blank.) Speaking on the theme, "Running Out of Bounds," Archer will probe the danger points where the "wall of separation between church and state" is most seriously threatened, and will make positive suggestions for American citizens interested in preventing any major break in the wall.

Sharing the platform with Archer at the Constitution Hall mass meeting will be Emmett McLoughlin of Phoenix, Arizona—a man who carries in his billfold a notice reading: "In the event of injury or illness which renders me unconscious or unable to give directions DO NOT TAKE ME TO A CATHOLIC HOSPITAL." The story behind this notice will be told by McLoughlin against the background of his life as a son of Irish immigrants (born February 3, 1907, in Sacramento, California), a parochial school pupil and student for the priesthood (1913-1933), a priest (1933-1948), and an ex-priest (1948 to present). McLoughlin, nationally-known director of Memorial (formerly St. Monica's) Hospital at Phoenix, will explain why he found it impossible to reconcile his humanitarian hospital work with the duties prescribed for him by the Roman Catholic Church. In February, Beacon Press will publish his autobiography, *People's Padre*.

Lawyers to Analyze Key Cases at 6th Conference

Attorneys who are actually handling current cases in the field of church-state relations will participate in a panel discussion highlighting the daytime sessions of POAU's Sixth National Conference on Church and State, Thursday, January 21, 1954, in Washington, D. C. Among those participating will be Robert Allen of Kansas, Boyle Clark of Missouri, David Rosner of Colorado, and Eugene Siler of Kentucky.

Public Schools Lead War on Delinquency

A large majority of "public school children" who get into trouble with the law are chronic hooky-players, a recently published survey of the National Education Association (NEA) reveals. Far from being products of the "godless public school system" so often berated by sectarian educators, juvenile delinquents come largely from the ranks of truants. Nor is it clear that church affiliation and training provide any perfect antidote to criminal tendencies—witness the statement of Father George B. Ford, Roman Catholic chaplain at Columbia University, that during "the first four months of 1943, 64 per cent of the juvenile delinquents in Children's Court [New York City] were Catholic [in a city where Roman Catholics are one-fifth of the population]. This means the Catholic Church has something to be greatly concerned about."

Results of the NEA survey have been published in a 32-page Research Bulletin entitled *Schools Help Prevent Delinquency*, and were summarized in a press release of November 5.

"The gun-toting, hot-rodding, vandalism-bent juvenile delinquent who costs society up to \$2500 a year could be helped to change his ways if he would stay in school—but he does not," declares the release.

"Truancy runs high among delinquents. . . . One researcher found that 95 per cent of the delinquents played hooky, whereas only 11 per cent of the nondelinquents skipped school.

Another study revealed that only two out of 100 potential delinquents got into court records while they were attending public schools.

"Despite compulsory attendance laws . . . some 15 per cent of the children in the critical 14-17 age bracket were not ever enrolled in school at all last year. . . .

" . . . schools and teachers, according to the report, try to identify early the problems of troubled youngsters. This effort is in line, says the NEA, with the public school's 'constant effort to foster good adjustment in all children.' . . .

"Some schools have tackled the problem by inaugurating smaller classes in which the problem child can taste some measure of success each school day; others provide counselling for parents or some free time during school hours for the child to pursue special interests. Gary, Indiana, which serves 23,000 children, incorporated some of these features in a special program and was able to reduce court referrals for truancy from 350 cases per year to none." Other localities receiving special mention in the report are Canton, Ohio; Cleveland, Ohio; Elizabeth, N. J.; Greensboro, N. C.; Hartford, Conn.; Long Beach, Calif.; Passaic, N. J.; Philadelphia, Pa.; Richmond, Va.; and San Diego, Calif.

Copies of *Schools Help Prevent Delinquency* may be obtained from the NEA Research Division, 1201 Sixteenth Street, N. W., Washington 6, D. C., at the following rates: Single copies, 50 cents; 2 to 9 copies, 10% reduction; 10 to 99 copies, 25% reduction; and 100 or more copies, 33⅓% reduction.

Oxnam Star Rises Amidst Adversity

A capacity audience of 3400 is expected to attend a December 18 Bill of Rights observance in the First Methodist Church of Los Angeles, where the featured speaker will be G. Bromley Oxnam, Methodist bishop of the Washington (D. C.) area. Several weeks earlier, the directors of Los Angeles' Temple Baptist Church had withdrawn permission for use of its auditorium by the American Civil Liberties Union when it was learned that Bishop Oxnam had been invited to speak. The church directors held that the bishop was "too controversial" a personality, but the resulting uproar proved that persons who attempt to ban Bishop Oxnam themselves become "controversial personalities." Now, interest in the December 18 meeting is greater than ever.

Bishop Oxnam is eminently qualified as a speaker on civil liberties because of the many assaults of the past decade on his own views and his right to express them. Following his protracted ordeal before the House Un-American Activities Committee last July, responsible legislators were moved to consider the importance of a thorough housecleaning with regard to investigative procedures, and in the forthcoming session of Congress, Representative Jacob K. Javits of New York will introduce a bill calling for six procedural changes in the interest of fair play.

One thousand persons at the University of Texas applauded vigorously on November 23 as Bishop Oxnam, in an address sponsored by the Forum Speakers and Great Issues committees, declared that the answer to Communism is to build a society so strong and just and so concerned with humanity that it will be impregnable. Recalling the questioning to which he had been subjected in a Capitol hearing room, he said: "The House Committee on Un-American Activities has come to be regarded by some as a political springboard. There are some on the Committee who are sincere, but some are capitalizing on the hysteria of the moment." He repeated his charge that the Committee has for years circulated releases concerning himself which were "mostly false and misleading, saying I had views I never held," and that it had blasted other reputations by giving currency to "unchecked and slanted" reports.

Charles C. Parlin, the attorney who

sat beside Bishop Oxnam at the Congressional hearing last July, told an overflow meeting at the Leonia (N. J.) Methodist Church on November 22 that it was a "fraud on the public" to say that the Bishop was represented by counsel at the hearing, since he (Parlin) had been told at the outset that he would be ejected if he spoke. The Committee, he said, had concealed from the Bishop and himself the subjects to be covered at the hearing, so that no proper preparation could be made to answer the questions—and the questions, he added, were based on unverified material supplied by the American Council of Churches, which he described as a "dissident group" not to be confused with the National Council of Churches.

Agency Heads Accused Of Favoring Catholics

"Government officials, seeking to protect their departments and bureaus from [Senator] McCarthy attacks, have increasingly resorted to the practice of employing Roman Catholics as security and personnel officers," declares Washington correspondent Joseph C. Harsch in an article appearing in the November 10 issue of *The Christian Science Monitor*. "The sequel," he continues, "is that the proportion of Roman Catholics included in dismissals is low and the proportion of Protestants high."

Harsch, noting that "the facts are not available in full," states nevertheless that "enough information has been gathered in Protestant circles" to show that the "anti-Communist" investigations of Senator Joseph R. McCarthy of Wisconsin "have had the incidental effect, whether accidental or intentional, of increasing the proportion of Roman Catholics to Protestants employed in the public service." He continues:

"Inquiries by this reporter have failed to find a single Roman Catholic among officials dismissed from the State Department. A Protestant compilation of dismissals from the Foreign Operations Administration indicates that 80 per cent of all dismissals are Protestant and that many of the 20 per cent of dismissed Roman Catholics were subsequently 'reabsorbed' into the service. . . ."

Though a comprehensive statistical picture is difficult to arrive at (it would involve classifying all government employees according to religion

—a process repugnant to the democratic system), there are many individual cases where the religious affiliation of a prospective public official has been a notorious factor influencing the decision of political and government leaders. The appointment of Mrs. Clare Boothe Luce as U. S. Ambassador to Italy early this year was such a case. As POAU pointed out at the time, Mrs. Luce's church affiliation had "no bearing on her qualifications for this office and should not be considered by the Senate in making its decision." POAU went on to remind the nation that the emphasis on Mrs. Luce's religion was "in disregard of Article VI of the Constitution of the United States, which declares that 'no Religious Test shall ever be required as a Qualification to any Office or Public Trust under the United States.'" (*Church and State*, March.)

Present-day "security" measures are cloaked in secrecy, but it is being widely whispered around Washington that if the notation, "attends mass regularly," appears in the security data on a government employee, a further check of his loyalty is considered unnecessary. Thus, the myth that the Roman Catholic Church is the most effective opponent of Communism (although Communism has actually made its greatest inroads in "Catholic" countries) is being made the basis of important policy and personnel decisions by some top government administrators.

In the Papal System, Governments and Religion are in a manner consolidated, & that is found to be the worst of Govts.—James Madison, *Writings* (Hunt ed.), IX, 485-87.

Church and State

Published Monthly (except August) by Protestants and Other Americans United for Separation of Church and State

1633 Mass. Ave., N. W., Washington 6, D. C.
Minimum Annual POAU Membership \$3.00,
\$2.00 of which is for Annual Subscription
to *Church and State*

Entered as Second-Class Matter at the Post Office at Washington, D. C.

President	Vice-Presidents
Edwin McNeill Poteat	G. Bromley Oxnam
Treasurer	John A. Mackay
E. H. DeGroot, Jr.	Charles C. Morrison

Recording Secretary
J. M. Dawson

Executive Director **Dir. of Organization**
Glenn L. Archer John C. Mayne

Dir. of Press Relations
Stanley Lichtenstein

Executive Committee
The Officers, with

Louie D. Newton, Chairman; Elmer E. Rogers,
Miss Charl Ormond Williams, Frank H. Yost,
Clyde W. Taylor, Harold C. Fitz, Ellis H.
Dana, C. Stanley Lowell

Editor
Glenn L. Archer

Managing Editor
Stanley Lichtenstein

Associate Editor
John C. Mayne

CHURCH AND STATE

NEWS From Far and Near

◆ The "reform" government of Colombia's new President Gustavo Rojas Pinilla is showing little more concern for religious liberty than its predecessor. Recent repressive actions—as reported by Dr. Clyde W. Taylor of the National Association of Evangelicals—have included the forced closing of the Baptist church at Leticia and the expulsion of eleven Protestant missionaries from Choco Province in accordance with a ruling of the Colombian Secretary of Foreign Affairs that non-Catholic clergymen must be barred from certain "mission territories" set aside by the government for Roman Catholic activity exclusively. One hundred and ten Protestant mission schools with 3,343 enrolled students have been forbidden to open for the fall term, and construction of two new Protestant church buildings in the Magdalena Valley has been halted. (These reports follow on the heels of a sensational child custody case involving alleged Roman Catholic seizure of two Protestant boys at the instigation of Bishop Luis Concha of Manizales. After prolonged controversy, the children were returned recently to their mother, Mrs. Maria Morales.)

◆ All priests in the Roman Catholic Archdiocese of Indianapolis must check with the Chancery office before permitting non-Catholic groups to meet on church premises, Archbishop Paul C. Schulte has ruled. Earlier, the American Civil Liberties Union (ACLU) had met in the social center of St. Mary's Catholic Church after being denied use of the state-owned War Memorial Building and the Knights of Columbus hall because of American Legion charges that the ACLU is a Communist "front."

◆ Egypt's government-controlled schools have been directed to provide instruction in the Christian religion for Christian students during the same periods that Moslem students are receiving instruction in their religion. Teachers and books will be provided at government expense, and the materials used are to be approved by a committee of Coptic, Orthodox, and Evangelical churchmen.

◆ The story of "Robin Hood" and articles about the Quaker religion became the subjects of an unusual controversy recently when Mrs. Thomas J. White of the Indiana State Textbook Commission charged that they were dangerous writings to have in the public schools—"Robin Hood," because of its rob-the-rich and give-to-the-poor theme, and the Quaker articles because "they don't believe in fighting wars . . . it's the same as the Communists' crusade for peace. . . ." Later, Dr. George D. Stoddard, former president of the University of Illinois, asked in an address at Princeton, N. J.: "Are we afraid not only of our Robin Hoods but also of our Franklins and Jeffersons, our Priestleys and Lincolns?"

◆ A greater share of government subsidies as well as of funds and supplies sent to Italy by international relief organizations will be sought by an Evangelical Aid Committee recently established in Rome by the Federal Council of Italian Evangelical Churches. The group complained that relief aids have been going almost entirely to the Pontifical Relief Committee, a Roman Catholic agency. In a separate action, the Council voted to continue negotiating with the Italian government for an "agreement between the State and non-Catholic cults anticipated by the provisions of the [1948] Constitution."

◆ Withholding of U. S. aid to Spain "until freedom of public worship is granted to all non-Roman Catholics" has been urged by the inter-board commission on social and economic relations of the Methodist Church in Minnesota. The board's resolution was sent to President Eisenhower and Secretary of State Dulles. . . . In Great Britain, five Laborite Members of Parliament argued recently that any motion censuring the Polish Communist Government for anti-Catholic persecution should also censure the Spanish Government for anti-Protestant persecution.

DECEMBER 1953, VOL. 6, No. 11

Unholy Alliance



Religious News Service photo showing Dictator Franco and Roman Cardinal Tedeschini exchanging greetings in 1951.

THE FRANCO-VATICAN CONCORDAT

A Lesson for America

Pictured above is the cover of *Unholy Alliance*, POAU's 20-page pamphlet embodying the full text of the recent Concordat between Spain and the Vatican together with a brief POAU commentary. To obtain your copy or copies, fill out blank below:

----- (Tear Off and Mail) -----

POAU
1633 Massachusetts Avenue, N.W.
Washington 6, D. C.

Please send me copies of *Unholy Alliance*.

(Optional) I am enclosing a contribution of \$..... to help pay for the printing of this and other significant documents.

Name

Address

City Zone

State

'Blarney' Treated With Scant Respect in New Blanshard Book

By STANLEY LICHTENSTEIN

America was discovered in the ninth century by an Irish Catholic missionary bishop, St. Brendan, who called it Ireland the Great.

Such was the claim advanced by the *Irish News* of Belfast, Ireland, in 1952, as we learn from Paul Blanshard's new book, *The Irish and Catholic Power* (Beacon Press, Boston, 375 pp. + viii, \$3.50). The book is a fascinating study of what might be termed "rule by blarney"—for "blarney" like the above is propagated as truth by Irish Catholic leaders with as much seriousness as the Russian Communist propagates his claim that the world has wrongly credited non-Russians with many inventions and discoveries which were really the work of Russians.

The idea for the book was given to Blanshard by Father Joseph Crehan, S. J., who, in reviewing the author's earlier book on *American Freedom and Catholic Power* for a Dublin Jesuit magazine (*Studies*, June, 1951), pointed proudly to the Irish Republic as a model of democracy which would refute Blanshard's charges.

The author's subsequent studies (a year of research outside of Ireland and a half-year in Ireland) did convince him that the country has a democratic political structure, but one so dominated by a medieval-minded church hierarchy that the "freedom" enjoyed by its citizens is in many respects illusory. In his foreword, Blanshard expresses the wan hope that some Irishmen will read his book "if the censors permit," and Chapter 5, devoted to "Censorship, Official and Unofficial," gives a graphic picture of a nation whose "culture" is zealously guarded by priests against contacts with the "godless" world outside. (Included is a "partial" list of recently banned publications occupying eight full pages, comprised largely of works by world-famous authors, among them several Roman Catholic writers who regard themselves as faithful sons of the Church.)

Undeclared War

A sound and cogent review of Irish history, including details of real and fancied wrongs inflicted by the British, opens the book. The author fully senses the tragedy of modern Ireland, divided as it is into the mutually hostile North and South. He shows that Orangemen as well as southern nationalists fall prey to vindictive rivalry and unbridled sectarianism—but he also shows that the aggressor

nation in the present "undeclared war" is the southern one, and that if the southern goal of unification is attained, the religious subjugation of the non-Catholic population will have been accomplished.

The whole situation is of concern to the rest of the world—and particularly to Americans—because, as Blanshard points out, in the "English-speaking world, Roman Catholic power is essentially Irish Catholic power, inspired by the dynamic energy of Irish leadership and in many places organized in nationalist-religious-political blocs designed to promote Irish and Catholic interests simultaneously. In many English-speaking regions outside of Ireland, the Roman Catholic Church is Irish, unashamedly and completely Irish. In other regions the Church works and expands under the complete control of an Irish hierarchy which keeps the clerics and laymen of Italian, German, and Polish stock in subordination. . . ."

American readers will find the heart of the book in Chapters 10 and 11, on "The Irish Catholic Empire in America" and "The Future of Irish Catholic Power." The author's fairness and truthfulness are as evident here as in the earlier chapter on "Northern Ireland and Partition." The sins of American "anti-Popery" zealots in days gone by are not glossed over—nor are the sins of the Roman Catholic bishops and priests who pursued then and pursue now a deliberate policy of political and social separatism designed to make the Roman Catholic population a power-bloc in American elections and American government. Tribute is paid to the courageous but unavailing efforts of men like John Mitchel who in the mid-nineteenth century sought to democratize the Roman Catholic Church from within. But the Church's dominant element spreads "blarney" about American history through such organs as the *Irish World* of New York in order to hoodwink American Catholics in the same way that comparable organs in the Old Country hoodwink Irish Catholics. Blanshard

Carlson Succeeds Dawson As Joint Committee Head



Dr. C. Emanuel Carlson

Taking the helm next month as executive director of the Baptist Joint Committee on Public Affairs will be Dr. C. Emanuel Carlson (above), dean of Bethel College, St. Paul, Minn. Dr. Carlson has been designated as successor to Dr. Joseph M. Dawson, retiring from the key Baptist post after seven years of distinguished service. One of the chief concerns of the Baptist Joint Committee is the strengthening of the principle of church-state separation.

Dr. Dawson, recording secretary of POAU, is continuing his studies and leadership in the field of church-state relations. He is the author of the recently published *America's Way in Church, State, and Society* (Macmillan, \$2.75).

quotes an editorial from the *Irish World* of October 2, 1937, which held that Irish achievements in the founding of America were being ignored in American public schools because of "influences which are foreign and godless"—and then goes on to show how the editorial used a "sleight-of-hand performance by which the accomplishments of Scotch-Irish Protestants in United States history were used to glorify the Irish Catholic outlook—although they [the readers] had been informed in an earlier issue that less than one per cent of the American people were Catholic at the time the Constitution was adopted."

Readers of *Church and State* are familiar with Blanshard's petitions of February 16 and 23 challenging the American citizenship of Archbishop Gerald P. O'Hara, the Papal

(Continued on next page)

CHURCH AND STATE

Archer Speaking Tour Takes Him to 3 States

Recent speaking engagements filled by POAU Executive Director Glenn L. Archer included, among others:

An address at a joint Reformation Day service on November 1 before a capacity audience in the First Presbyterian Church of Huntington, W. Va., followed the next morning by an address to the Huntington Ministerial Union which led to the formation of a local committee to cooperate with POAU; an address before the 123rd annual Baptist State Convention at Greensboro, N. C., meeting in the First Baptist Church on November 11—a gathering which was also addressed by POAU President Edwin McNeill Poteat; a November 11 evening address in the First Baptist Church of Lexington, N. C., with the Rev. Dr. Roy J. Clifford serving as host pastor; and an address before a POAU chapter meeting in Pittsburgh's First Methodist Church, with Elder Andrew Robbins, chapter president, presiding.

As this issue goes to press, Director Archer, Dr. Poteat, Organization Director Mayne, Dr. Clyde W. Taylor of the National Association of Evangelicals, and a panel of lawyers from various states, are scheduled to lead discussions at a POAU-sponsored regional conference on December 3 and 4 in St. Louis, Mo. One of the high lights will be a Town Meeting broadcast of a discussion group.

Hierarchy Renews Cry Against Missionaries

"With 1,100,000,000 pagans in the world, why do your American Protestant missionaries have to choose as a so-called mission field this country of Lebanon, where 53 per cent of the people are Christians, and 37 per cent are Catholics with a history going back to the Apostles?"

Such was the complaint made recently to Msgr. Thomas J. McMahon, secretary of the Catholic Near East Welfare Association, by a "prominent prelate" in Lebanon, according to a November 3 dispatch of the National Catholic Welfare Conference press service (NC). The NC dispatch is another indication that the Roman Catholic hierarchy does not believe in freedom of religion for non-Catholics—it emphatically rejects POAU's thesis that the "brotherhood of man cannot be attained unless every

church recognizes the right of every other church to propagate its doctrines without hindrance" (*Church and State*, October).

Coupled with the complaint against Protestant missionaries was a related charge by another anonymous Lebanese prelate concerning alleged misuse of "millions of dollars" in U. S. Point Four aid "to encourage proselytizing." The prelate charged that "only one Catholic institution in the entire Middle East has received Point Four aid for humanitarian and social work, while professedly Protestant institutions have received millions of dollars."

In a letter of September 17 to Dr.

Milton S. Eisenhower, POAU pointed out: "The Roman Catholic Church itself maintains missionary enterprises in all parts of the world, and the United States of America has, historically speaking, been one of its chief targets for 'propaganda and proselytizing.' If a system of church-state union had prevailed in the United States . . . Roman Catholic proselytizers would have been excluded, restricted, or persecuted over here in the name of national and religious 'unity,' and religious liberty would not have come to be the finest flower of U. S. civilization." Reprints of the POAU letter to Dr. Eisenhower are available upon request.

Blanshard No Lover of 'Blarney'

(Continued from page 4)

Nuncio to Ireland, but they are not familiar with the particular incident of October 31, 1952, at a meeting in Dublin's Shelbourne Hotel, at which an action of the Papal Nuncio gave rise to later "persecution" of two distinguished Irish citizens, one a Catholic and the other a Protestant. It was partly because of this shameful incident (described on pages 186-191) that the author, who was seated directly behind Archbishop O'Hara when it happened, decided later to file his petitions against O'Hara with the U. S. Embassy.

Another revealing section of the book is to be found in the last chapter where the parallel decline of the Boston public school system and rise of the city's parochial school system are shown to be closely related. "Since 1945," Blanshard states on page 311, "the Archbishop of Boston has bought eleven public schools, some of them at bargain prices, and transformed most of them into Catholic parochial schools." The schools involved, the dates of transfer, and the prices paid are listed.

The "valiant" defense of church-state separation which is being made by POAU, the American Jewish Congress, and other organizations is hailed on page 319. At the same time, the author chides the National Conference of Christians and Jews for surrendering "its right to criticize Catholic policy by excluding from its program any discussion of such subjects as segregated education, inequality in mixed marriage, birth control, and denominational censorship." He also chides "the excellent Jewish monthly, *Commentary*," for pursuing "a hesitant and equivocal line, blow-

ing hot and cold on the issue of religion in the public schools," and criticizes the National Council of Churches for a recent "ambiguous" statement (December, 1952) on religion in the public schools.

Though the problem is formidable, Blanshard is not discouraged. Taking into consideration certain "fissures and liberal tendencies within Catholicism"—particularly the increasing number of intermarriages taking place in defiance of the hierarchy—and the vitality of American democratic institutions, he expresses his conviction that the "old-line dictatorship of the Irish priests in America is doomed."

* * * * *

As this review was being written, an Associated Press dispatch of November 20 from Belfast, Northern Ireland, gave new evidence of Southern Ireland's violent designs on Northern Ireland:

"A newly elected member of the Northern Ireland Parliament was charged today with sedition.

"Accused was William Kelly, 32-year-old Republican Abstentionist for Mid-Tyrone. The Republican Abstentionists demand Northern Ireland be merged with the Irish Republic and be independent of the British Crown.

"Government prosecutors charged Mr. Kelly, in election speeches last month, said:

"I will not take the oath of allegiance to a foreign queen of a bastard nation. I took the oath of allegiance to the Irish Republic when I was 16.

"I do not believe in constitutional methods. I believe in the use of force, the more the better, the sooner the better." . . ."

Cardinal Assails Book, But Did He Read It?

The nation's "largest educational association" has in a recent publication espoused a form of progressive education which has "a strong affinity" to Communism, James Francis Cardinal McIntyre, Roman Catholic Archbishop of Los Angeles, asserted a few weeks ago in an address at Dallas, Texas. His remarks, which were apparently directed against the National Education Association's new book, *Forces Affecting American Education*, drew a vigorous reply from George W. Denemark, executive secretary of the NEA's Association for Supervision and Curriculum Development, who said:

"... The Cardinal ascribes to the book a point of view which it specifically rejects. He is reported to have said that the 'book claims there is nothing immutable, fixed, stable, enduring, permanent in their system, there is nothing to learn from history, the riches of the past, the experience of the race.' No such statement appears anywhere in the book.

"Reference to the first chapter of *Forces Affecting American Education* would have disclosed the philosophic statement upon which the book is based, as follows: '... Democracy as a way of life is deeply rooted in world and American tradition. Its principles are based on man's experience. Thus democratic principles derive not only from contemporary life but also from man's long history, from the insights of religion, from the great ethical convictions of man. The democratic principles... have a distinguished lineage. These world ancestors of democratic principles include Jesus.'

"A further misinterpretation by the Cardinal may be found in his reported comment that 'there is a similarity between beliefs held in the book and the experience of our heroes brain-washed in Korea Communist prison camps. ...

"Such a philosophy of indoctrination is diametrically opposed in the book criticized by the Cardinal. The right of the student to think, to reach his own conclusions without the imposition of ready-made ideals is... clearly indicated. ...

"Although the Cardinal's address purports to review the entire book, *Forces Affecting American Education*, he quotes only four words from its text."

Canada Faces Same Problem

Our neighbors to the north are finding themselves in the same position as many communities in the United States which have invoked civil authority to oust teaching nuns from public school positions.

Ontario's Education Minister, W. J. Dunlop, was approached recently by a group of Hawkesbury (Ontario) Protestants who demanded removal of two nuns now teaching in the public high school to their "proper place"—the Catholic schools—where they will be legally free to advance the cause of their religion.

The group also seeks abolition of religious symbols from school premises and reports plans of some Catholics to provide confessional rooms.

Oil-for-Schools Issue Back With New Congress

"Oil-for-education" will be a leading bone of contention at the opening in January of the second session of the 83rd Congress, if, as expected, Senator Lister Hill of Alabama reintroduces his amendment for educational use of outer Continental Shelf oil revenues. This amendment, defeated in the last session (*Church and State*, September), calls for "grants-in-aid of primary, secondary, and higher education" without specifying that the institutions or projects aided are to be "public" in nature. Needless to say, the Hill amendment—backed by the National Education Association and many other influential organizations—has been hailed by the Roman Catholic press as evidence of a prevailing disposition to "compromise" on the issue of separation of church and state.

Under consideration by the Senate Committee on the District of Columbia will be S. 588, introduced in the last session by Senator Spessard L. Holland of Florida—a bill to "provide for the regulation of fares for the transportation of school children in the District of Columbia." It would require the District Public Utilities Commission to "fix the rate of fare for transportation by street railway and bus of school children going to and from public, parochial, or like schools in the District of Columbia at not more than one-half the cash fare established from time to time by the Public Utilities Commission for regular route transportation. . . ." (emphasis supplied).

Archer Wrongly Identified By 'Democratic Digest'

"Meet the Committee for Constitutional Government," an article in the November issue of *Democratic Digest*, erroneously identified POAU Executive Director Glenn L. Archer as "a member of the CCG's advisory board." Archer, who has no connection with the Committee for Constitutional Government, was misidentified owing to a confusion of his name with that of another person. The magazine, published by the Democratic National Committee, corrected the error in the January issue.

Episcopalian Decries Clerical Rule of Rhode Island Schools

Both public and private education in Rhode Island are becoming increasingly Roman Catholic and "radical action" is needed to combat the trend, a prominent Episcopalian minister declared in a sermon last month. The Rev. Anthony R. Parshley, former archdeacon of the Episcopal diocese of Rhode Island and now rector of Pawtucket's Church of the Good Shepherd, said in a guest sermon in Providence:

"We cannot be blamed for asking how long the public school system will receive adequate and sympathetic oversight when it is virtually certain that a majority of the school committeemen will be members of the church which is pressing toward completion of a substitute school system."

Nebraska, Missouri Issue Bus Rulings

Nebraska parochial and private school pupils may not travel on public school busses even though the public school district might be reimbursed for the service, Attorney General C. S. Beck ruled recently.

In Missouri, Attorney General John M. Dalton has ruled that public school districts may sell their busses and contract with private operators for the transportation of their pupils. The private operators, he added, may legally make contracts with both public and parochial schools. According to an earlier ruling by Dalton following a Missouri Supreme Court decision last summer, state funds may not be used to transport parochial school pupils.

Register Now for the

SIXTH NATIONAL CONFERENCE on Church and State

THURSDAY, JANUARY 21, 1954

Constitution Hall

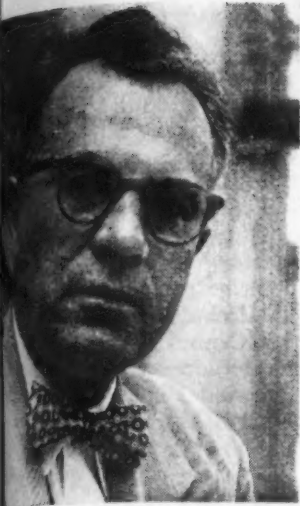
Washington, D. C.

☆☆☆

HEAR GLENN L. ARCHER and EMMETT McLOUGHLIN

Singing led by radio artist Fague Springmann

at the GREAT PUBLIC MASS MEETING in Constitution Hall, 8 P.M.



Glenn L. Archer, executive
director, POAU

DAYTIME PROGRAM

Thursday, January 21, 1954

(Place of daytime meetings will be announced later.)

9:00 A.M. Call to Order and Registration
Invocation and Welcome

10:00 A.M. Round Tables and Discussion
Groups on Church-State
Problems
POAU Chapter Officers and
members school

12:30 P.M. Popular Luncheon (Please re-
serve. See blank below)

2:00 P.M. Afternoon Session

3:30 P.M. Guided tour of Washington
"Religious Freedom—U.S.A."

EVENING MASS MEETING

Thursday, January 21, 8 P.M.

in

Constitution Hall, 18th and C Streets, N.W.

Dr. Joseph M. Dawson, presiding
Organ—7:30 to 7:50 P.M.

7:55 P.M. Processional of all partici-
pants, POAU Board and Council, and
the Clergy

8:00 P.M. Invocation

Solo: Fague Springmann
Address—Glenn L. Archer
Offering

Address: Emmett McLoughlin
Benediction

(The Mass Meeting is free and open
to the public. All balcony seats are
free to early-comers. Boxes and main
floor section reserved for Sponsors and
Advance Registrants. See blank be-
low.)



Emmett McLoughlin, superintendent,
Memorial Hospital, Phoenix,
Arizona

----- (Tear off and return today) -----

REGISTRATION AND RESERVATION BLANK FOR SIXTH NATIONAL CONFERENCE

(-) SPONSOR—I will help sponsor Conference
with a special gift of \$..... \$15.00 (.....)
\$10.00 (.....) (A box for 5, or group of eight
reserved tickets sent to each Sponsor.)

(-) Wednesday night Popular Banquet
(How many?.....)

(-) Thursday noon Luncheon
(How many?.....)

(-) REGISTRANT—Those who are not Spon-
sors should register for \$1.00. (2 reserved
section tickets for mass meeting sent to each
registrant.)

(-) I will distribute fliers advertising the Con-
ference.

Mail to POAU, 1633 Massachusetts Avenue, N.W., Washington 6, D. C.

Sirs: I will attend the Sixth National Conference and have indicated
my desire to co-operate at the left (X).

Name
(Mr., Mrs., Miss, Rev.)

Address City

Organization represented

I am enclosing \$..... to cover items checked (X) at left.

Make checks payable to POAU. Return this blank today.

Teacher-'Atheism' Charge Disputed

A November 8 address by Dr. Luther A. Weigle severely criticizing what he termed the "prevalent educational theory" in America gave rise to a counterblast on November 12 by Mrs. Agnes E. Meyer. At issue between them was the charge by Dr. Weigle, dean emeritus of Yale Divinity School, that the public school system in attempting to avoid sectarianism has maintained a "strict and lofty neutrality" as to God." Mrs. Meyer, wife of the chairman of the board of the *Washington Post* and a writer on school problems, called Dr. Weigle's remarks as reported in *The New York Times* "a perfect illustration of the irresponsible accusations made frequently by people who should exhibit better judgment." When reporters asked Dr. Weigle for further comment, he said: "I don't want to comment on anything she said about it [his address]. She just didn't read it carefully."

Dr. Weigle's address had been delivered at the golden-anniversary convention of the Religious Education Association in Pittsburgh, and in it he declared, in part:

"... It is unthinkable that the United States government should be atheistic, as is the present government in Russia. And as the government, so the schools. They may be neutral as to the strife of sects; but they cannot be neutral as to God.

"Yet that is demanded of them by a group of leaders in public education. These leaders tell us that belief in God is necessarily and wrongfully authoritarian in character, that there is no absolute truth or value or obligation, that in matters of faith good teaching is always

neutral, that God is irrelevant to the real crises and decisions of human life and history, that belief in God is an actual hindrance to human idealism. Boyd Bode denounces 'the theory that moral values require cosmic endorsement'; and John Dewey maintains that belief in God detracts from devotion to ideals, impedes one's service to his fellow men, and is in reality a subtle form of unbelief or lack of moral faith.

"More serious than these attempts of educational theorists to foist their atheism—or their non-theistic humanism, as they prefer to call it—upon the schools and colleges is the disposition to expel God from both government and education as an illegal entry. This is due to an extreme interpretation of the principle of the separation of church and state, which confines God to the church and outlaws Him in the state. It is an interpretation which brings together into an uneasy working partnership atheists and positivists on the one hand and religious individualists and ultrafundamentalists on the other. This extreme interpretation has been made deceptively simple by the use to which the Supreme Court has put a figure of speech quoted from one of Thomas Jefferson's letters: 'a wall of separation between church and state.' The assumption is made that there must be such a wall, that this is the law of the land, that the concept of a wall is the basis from which further decisions in this area are to be deduced, and that God belongs on the churchyard side of the wall."

Baltimore Meeting

Mrs. Meyer's address was delivered at the annual convention of the Maryland Congress of Parents and Teachers in Baltimore, and in it she said, in part:

NCC Officials Visit POAU

The chairman and executive director of the Department of Religious Liberty, Division of Christian Life and Work of the National Council of Churches (NCC), met in Washington on November 6 and 7 with POAU Executive Director Glenn L. Archer to discuss problems of mutual concern. Both Malcolm E. Peabody, bishop of the Central New York Episcopal Diocese and NCC department chairman, and Claud Nelson, executive director of the department, expressed gratification at the growing nation-wide interest in current questions of church-state relations, stimulated by the activities of POAU and other organizations.

Dr. Nelson, who consulted source material in POAU's files, is the author of a recent NCC study guide on *Church and State*.

"Dr. Weigle does not name the 'educational theorists,' at least the [New York] *Times* quotes no names, who are supposed to have made these outrageous statements. But let us suppose that some educator has made remarks which could be interpreted as hostile to religion. Does that mean, *ipso facto*, that the more than one million teachers in our public schools can be condemned as being anti-religious? Are the teachers to be blamed for every foolish idea expressed by some educator? It would be just as reasonable to condemn all the clergy because a few of them yielded to the lure of communism. My friends, I have defended the clergy more vigorously than any other layman against the wholesale slanderous attacks made upon them by McCarthy and Velde, but I maintain that Dean Weigle's attempt to smear our whole public school system as 'godless' without the slightest proof to substantiate his accusation is just as demagogic, just as irresponsible, and just as dangerous as the vicious attacks upon the loyalty of the Protestant clergy. It is religious McCarthyism unworthy of a man of Dean Weigle's intelligence. Nor should he be allowed to slander one million school teachers with impunity. Either he must produce more proof that they are, as he maintains, 'expelling God' from the schools, or he should apologize publicly for this attempt to frighten the parents of our public school children by wholesale condemnation of their teachers."

CHURCH AND STATE
Monthly Organ of
Protestants and Other Americans United for Separation
of Church and State
1633 Massachusetts Ave., N. W., Washington 6, D. C.

direc-
gious
Life
cil of
ngton
OAU
rcher
con-
body,
York
part-
elson,
ment,
owing
ques-
stim-
J and

source
author
le on

e the
st the
ames,
these
let us
made
preted
mean,
n one
chools
nti-re-
lamed
ed by
ust as
clergy
led to
riends,
more
ayman
ous at-
Carthy
Dean
whole
odless'
o sub-
ust as
e, and
ous at-
Prot-
McCar-
Dean
uld be
million
Either
at they
g God'
apolo-
mpt to
public
ondem-